/XVI cont./

is not even tied off. The thing is not so strange if the mother is thought of as merely an incubator. Even during the pregnancy (see Plass, Das Kind /The Child/, II, Ch. 7) the father fasts frequently and avoids heavy work, so as not to harm the child. After birth, however, at least until the moment when the remainder of the umbilical cord drops off, he still feels in actual "connection" with the child, and at least during the days when the life of the little father seems obviously in danger, a diet must be observed and nothing eaten that does not agree with the one part. Nor is it by any means absolutely necessary that the confinement take place in the presence of the father in order to force him to fast, and hence the need for his presence cannot be the ultimate reason for the custom. As was quoted, the Inland Karaiben observed their couvade even a month later. Among the Iparine on the Purus the woman, assisted by a few older women, gives birth in a forest hut and returns only "four or five days later" to her husband, who only now may see the child and who was obliged to adhere to a strict diet during this time." For an entire year yet the husband may not eat either pig or tapir meat. Ehrenreich, who reports this, adds "a real 'men's childbed' is not customary." Well, but probably not only insofar as the father need not lie in the hammock, which, even though it is not merely a secondary phenomenon, is in any case one of least important prescriptions of the treatment. Even the Indian knows that improper nourishment is first of all harmful for the child, and therefore the most important thing is to follow a diet. Everything else is more or less only an accessory. Whether the husband of the Bororó is decisive. The mother gives birth in the forest, and the father, who is never present, not only fasts, but, if the child is sick, also takes the medicine that is handed to him for the child, as we learned from the druggist of the Brazilian military colony, who was greatly surprised over this.

While the procedure for the father is the same in all the tribes, the conduct of the mother may be very different, depending on whether she is regarded as more or less ailing. She goes back to her duties again insofar as she feels strong enough and nurses the child, but that suffices. There is no mysterious correspondence

/265 cont./

400 dangers that surrounded them. Pregnancy, enoka, was
893 recognized by the cessation of the menstrual periods. When
262 the abdomen of the pregnant woman began to stain visible
proportions, a diet based on vegetal foods and fish was initiated.
844 As the time of delivery drew near, a separate section was
[784] built inside the houses: the parturient was segregated and remained uenki. Female relatives helped in the delivery under the direction of an experienced woman. The parturient gave
[895] birth sitting on her heels. In difficult cases they washed her abdomen and sides with a hot infusion of cotton cover. The umbilical cord was cut by the parturient herself or by her husband, and it was buried along with the placenta inside the
849 house. After the birth, enaeli, the child was washed and
784 handed over to the parents; later it would be given the name
846 of some dead relative. During the birth and to some time
[553] afterward, the child and its parents remained in a state of uenki. The end of the seclusion was signaled by the first
846 menstrual period of the parturient, and it was marked by a
796 feast called tadoumiro. The restoration of the parents and the
784 child to the bosom of the community was accomplished by means of a feast called tabiriuli.

When children reached puberty they were secluded, uenki, for a period of several months. They could not come out in daylight, and they were fed and looked after by their
[856] relatives. It was believed that the greater or lesser duration of the young people's uenki period would lead to their better [illegible] some physical constitution. On the other hand, a chief's [illegible] seclusion longer than [illegible] year. The period
891 of seclusion began for boys with the ritual of [illegible] perforation of
304 the ears (usually undergone in groups). Girls had the [illegible]
784 perforated immediately after birth, and their seclusion was marked by the advent of the first menses. The end of the uenki
784 state was also celebrated with the tadoumiro. The girls then
891 began to wear olari, that is to say, triangular genital coverings
796 about three centimeters square made of tree bark.
801
291

There appears to be no evidence that the Bacairi had clans or moieties. The kinship nomenclature is of the bifurcate merging type with parallel kin merged with lineal kin and with separate terms for mother's brother and father's sister and for cross cousins. (See chart 2.) The kinship terms in ego's generation and in the children's generation are distinct for men and women. Beyond the bar prohibiting marriage between anyone called brother, sister, parent, or child, there were no special rules governing marriage. Cross-cousin marriage was common but not preferred. There were no residence rules or avoidances of the mother-in-law or father-in-law. As the Bacairi lived in large communal houses, marriage often took place between young people brought up in the same house. After marriage they would take over a section of the house as their private quarters. The Bacairi say that families could move to another house with the consent of the house elder. Although polygyny was permissible marriages were generally monogamous. The father and the father's brother had great authority and were highly respected. Younger brothers were not permitted to joke or play rough with their eldest brother. The mother's brother and father's sister were also respected but less than the eldest brother. The relationship between brothers and sisters was one of great respect, the informants saying that incest was unthinkable.

THE LIFE CYCLE

BIRTH (KAARIKAA)

Pregnancy (*ewakia*) was recognized as being caused by sexual intercourse. In advanced pregnancy a woman was not permitted to eat the flesh of such large animals as deer, capybara, or tapir. When the time of delivery drew near a portion of the house was screened off, where the normal menses began. The expectant mother was assisted by her mother and other female relatives, a shaman being called only in cases of difficult birth.

A woman gave birth in a squatting position, the midwife holding her under the arms and gently pressing her stomach. Sometimes the stomach and back of the woman were bathed with poultices made from boiled cotton leaves. It was the duty of the woman's mother to cut the umbilical cord